

# The Heritage Lodge

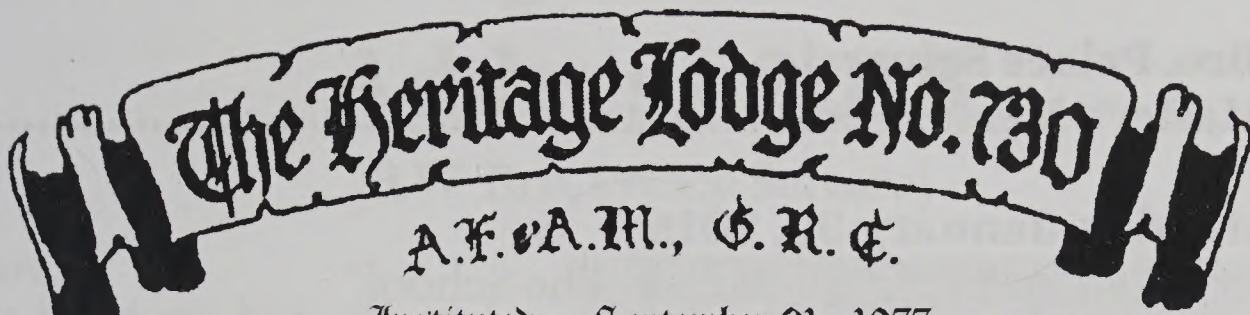
A. F. & A. M. No. 730, G.R.C.



# PROCEEDINGS

Vol.39 - 2016





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Vol.39 - 2016

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DISCLAIMER: The contributors to these proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions of THE HERITAGE LODGE A.F. & A.M. No. 730, G.R.C.

# Worshipful Master's Address 2015

R.W. Bro. Prince Selvaraj

Brethren,

It has been an honour and a privilege to have served as Worshipful Master of Heritage Lodge for 2015/2016, and I thank you for electing me to this high Office. I hope I have met your expectations. It was an enjoyable journey meeting new Brethren and also continuing our social intercourse with old friends.

**Appreciations:** I wish to extend my sincere "Thank You" to the Past Masters, officers and members, for their dedication and punctual attendance in our meetings. My special thank you to all the visiting Brethren for attending the Heritage Lodge. Your presence made our meetings



delightful. Please continue to attend and support. I would also like to thank all the speakers for their excellent and meaningful educational presentations. Thank you to our Secretary V.W. Bro. Arnold McCausland for his advice and mentorship in keeping me in the correct path. Last but not least, W. Bro. Nick Zarafonitis, for his hospitality and generosity as we continue to hold our Black Tie Banquet at his "School of fine dining" restaurant.

The Heritage Lodge is the Official Research Lodge of the Grand Lodge of Canada in the Province of Ontario and it is a traveling Lodge. Even though I was expecting to travel to the far corners of our beautiful Province, invitations we received from the Lodges this year, dictated our meetings to be closer to Toronto. Maybe in the future we will receive invitations from far away Lodges, giving us an opportunity to meet and greet many more Brethren and enjoy the hospitality of our Country Lodges.

I must also thank Shanthi, my beautiful wife of 33 years, for her great support and encouragement. Without her kindness Masonry would have been an unachievable dream for me.

The Heritage Lodge is in the capable hands of R.W. Bro. William Utton. I pledge my support to him while he is in Office as the WM and to the Heritage Lodge, in the years to come.

Brethren, once again I thank you for this great experience which I will always cherish. See you all in our travels. God Bless.

With Brotherly Love, Affection and Zeal,

Prince D. Selvaraj

Worshipful Master 2015/2016

## Personal Bio:

Prince Dilipkumar Selvaraj was born on May 4, 1957 in Point Pedro, a small sea port in the very north part of Ceylon now called Srilanka. Born to a Methodist Mother, (English Teacher) and an Anglican Father, (Accountant) Dilip (as he was called by friends and family) was brought up in the Methodist faith, attending Point Pedro Methodist Church. During the early days he was very active in the Church and served as a Steward for many years until he left home for employment.

Prince began his early education at Point Pedro Methodist Girls High School (Co Ed.) and moved to Zahira College in Puttalam due to his parent's employment. Later, the Family moved back to Point Pedro where he continued his Education at Hartley College.

In school, Prince was a member of the Boy Scouts and was a Prefect in the High School. Active in sports he was involved in soccer, tennis and athletics. He was also a member of the College Photographic Society, Natural Science Club and was the President of the High School Students Union.

After High School, Prince joined the SriLankan Police Force. He graduated from the Police College in 1979 and was commissioned as a Sub Inspector of Police. Prince served in many branches of the Police Force. Crime, Traffic, Administration, Vice and Minor offences are a few to mention. He was also trained in anti-terrorist warfare and bomb disposal. In 1987 he was promoted to the rank of Inspector and served as the Officer in Charge of Police Stations. Prince received numerous commendations and awards from the Inspector General of Police during his service as a Police Officer. In 1983 Prince was awarded the "Marksmanship Award" in the small bore shooting competition which includes revolvers, pistols and rifles. Prince also received a Diploma in Refrigera-

tion and Air Conditioning during this time.

In 1980 Prince met Shanthi who was working as a steno typist with the State Intelligence Services of the SriLankan Police Force. They were married in 1984 at the Methodist Church in Point Pedro while the country was in the midst of a civil war. The couple built their own home in a small town called Ja-ella near the country's Capital, Colombo and lived there till 1991.

The effects of this civil war were personally felt by Prince and Shanthi in 1998 when they were devastated by the terrible news that the aircraft, Prince's Mother was travelling in from North of Srilanka to Colombo on her way back to Canada was shot down and crashed into the Indian Ocean where it still remains. Today, even after so many years the family could not find closure and still lives with these shocking events.

In 1991 Prince and Shanthi moved to Canada to find peace and prosperity and made it their adopted home. While in Canada Prince obtained Diplomas in Police Sciences and Adult Psychology. He graduated from the Ontario Correctional Services College and is employed as a Correctional Officer at the Metropolitan Toronto South Detention Centre. Shanthi has just finished (after 17 years) running her own business and is now semi- retired. Prince and Shanthi currently live in Scarborough, Ontario and plan to do so until their planned retirement in another 06 years. Both are members of the St. Peter's Anglican Church in Scarborough.

When not involved with family and Masonic activities Prince enjoys hunting, target shooting, country music and driving, fast of course. Shanthi loves quiet evenings at home, reading, walking their dog and music. Both love to travel to Srilanka to see Shanthi's family as often as possible. Involvement and participation in Freemasonry has become an important focus of Prince's life. He feels that he is very blessed with such a loving wife who gives unconditional support to all his numerous Masonic activities.

## **Masonic Journey of Bro. Prince D. Selvaraj**

### **AF & AM:**

- Initiated in The Beaches Lodge No. 473 GRC AF & AM: 2003
- Served as Worshipful Master The Beaches Lodge No. 473 GRC: 2010/2011
- Affiliated, the Heritage Lodge No.730 GRC AF & AM: 2006 (Life Member)
- Served as Worshipful Master, the Heritage Lodge No.730 GRC AF & AM: 2015
- Affiliated, Freedom Military Lodge No.1775 USA: 2008 (Life Member)

- Affiliated, Dufferin Daylight Lodge No.570 GRC AF & AM: 2008
- Served as Worshipful Master Dufferin Daylight Lodge No.570 GRC: 2012/2013
- Affiliated, Anniversary Lodge No.733 GRC AF & AM: 2011
- Life Member, Eat & Argue Luncheon Club, Toronto, ON: 2014
- Life Member, International Peace Garden Lodge of Freemasons: 2014

### ROYAL ARCH MASONS OF CANADA IN THE PROVINCE OF ONTARIO:

- Exalted in King Cyrus Chapter No.232 GRC: 2005 (Life Member)
- Served as First Principal King Cyrus Chapter No.232 GRC: 2010/2011
- Affiliated Orient Chapter No.79 GRC: 2007 (Life Member)
- Chairman, Assistance to Chapters – District 8: 2008/2009
- Member, Grand Chapter Public Relations Committee: 2009 - 2012
- Chairman, Publicity & Communications - District 9: 2011/2012
- Elected, **Grand Superintendent** District 9: 2012/2013
- Member, Grand Chapter Condition of Capitular Masonry: 2012/2013
- Appointed Grand Representative to the Grand Chapter of Switzerland near the Grand Chapter of Ontario: 2013

### Honorary Memberships:

- The Grand Chapter Royal Arch Masons of Minnesota: 2012
- The Grand Chapter Royal Arch Masons of Michigan: 2013
- The Grand Chapter of Royal Arch Masons for the Prov. of Manitoba: 2014
- Grand Chapter Royal Arch Masons of Saskatchewan: 2014
- Grand Chapter Royal Arch Masons of Kentucky: 2014
- Grand Chapter Royal Arch Masons of British Columbia & Yukon: 2014
- Honorary Member – Grand Chapter of Royal Arch Masons of *Alberta*: 2015

### ROYAL AND SELECT MASTERS OF ONTARIO:

- Greeted in Adoniram Council No.2 GCO: 2006
- Served as Thrice Illustrious Master Adoniram Council No.2 GCO: 2010/2011
- Anointed in the Order of the Silver Trowel, Ontario: 2010 (Life Member)
- Awarded Thrice Illustrious Master of the year: 2010/2011
- Affiliated Huron Council No.25 GCO: 2011
- Installed as Thrice Illustrious Master, Huron Council No.25 GCO: 2016
- Affiliated Salem Council No.9 GCO: 2011 (Life Member)
- Appointed, Grand Marshal 2011/2012
- Elected, Grand Captain of the Guard 2012/2013
- Affiliated Enoch Council No.10 GCO: 2013 (Life Member)
- Elected to the Grand Executive: 2013/2014, 2014/2015 2015/2016 & 2016/2017

- Appointed, Co-Chairman Public Relations Committee: 2013/2014, 2014/2015
- 2015/2016 & 2016/2017

### **Honorary Memberships:**

- Council of Thrice Illustrious Masters – Grand Council, Michigan: 2011
- Council of Thrice Illustrious Masters – Grand Council, Ohio: 2011
- Order of Thrice Illustrious Masters – Supreme Grand Council of Royal and Select Masters, Eastern Jurisdiction of Canada: 2012
- Honorary Past R. Ill. Grand Director of Ceremonies – Supreme Grand Council of Royal and Select Masters, Eastern Jurisdiction of Canada: 2012
- Council of Thrice Illustrious Masters – Grand Council, Minnesota: 2012
- Honorary Degree of ISH SODI – Grand Council, Minnesota: 2012
- Order of Thrice Illustrious Masters – Grand Council of Illinois: 2012
- Honorary Member – Grand Council of Cryptic Masons of Illinois: 2012
- Honorary Award of ISH SODI – Grand Council of Cryptic Masons of Illinois: 2012
- Honorary Member – Grand Council of R&S Masters of Maryland: 2012
- Honorary Degree of ISH SODI – Grand Council R&S Masters of Wisconsin: 2013
- Honorary Member – Grand Council of R&S Masons of Michigan: 2013
- Honorary Member – Grand Council of Cryptic Rite Masons of Western Canada
- R&S Masters: 2014
- Honorary Member – Wisconsin Council of Thrice Illustrious Masters: 2014
- Honorary Member – The Grand Council of Cryptic Masons of the State of New York: 2014
- Honorary Member – Kentucky Council of ISH SODI: 2014
- Honorary Member – Grand Council of Thrice Illustrious Masters in Virginia: 2014
- Honorary Member – Grand Council of Cryptic Masons of Minnesota: 2016

### **ONTARIO COUNCIL OF THRICE ILLUSTRIOUS MASTERS - ORDER OF THE SILVER TROWEL:**

- Elected, T. Ill. Sentinel: 2016

### **ROYAL ARK MARINERS OF ONTARIO:**

- Elevated in Lake Ontario Lodge No.5 GCO: 2006 (Life Member)
- Served as Worshipful Commander Noah 2010/2011
- Affiliated Wildwood Lodge No. 22 GCO: 2011 (Life Member)
- Installed as W. Commander Noah Wildwood Lodge No. 22 GCO:

2016

- Affiliated Macassa Bay Lodge No.9 GCO: 2011 (Life Member)
- Appointed Grand Director of Ceremonies 2011/2012
- Elected Grand Senior Deacon: 2012/2013
- Affiliated Cryptic Lodge No.1 GCO: 2013 (Life Member)
- Elected to the Grand Executive: 2013/2014, 2014/2015 2015/2016 & 2016/2017

**SOVEREIGN GREAT PRIORY OF CANADA OF THE UNITED RELIGIOUS AND MILITARY ORDERS OF ST. JOHN OF JERUSALEM, PALESTINE, RHODES AND MALTA AND OF THE TEMPLE:**

- Proclaimed Knight in Geoffrey de St. Aldemar Preceptory No.2: 2007
- IORC; Malta; Novice and Installation; Consecration: 2007
- Presiding Preceptor 2011/2012
- Supreme Grand Master's Membership Award: 2012

**Honorary Memberships:**

- Knight Crusaders of the Cross – Grand Commandery of Minnesota: 2012
- Honorary Member – Past Commanders Association of Michigan: 2013
- Honorary Member – Wisconsin Past Commanders Association: 2014

**ALLIED MASONIC DEGREES OF CANADA:**

- Admitted to Scarboro-Willowdale Council No.170 GRC (Name changed to **Raymond C. Purslow Council No.170** in 2009) & Anointed Man at Arms and an Esquire of the Royal Order of the Red Branch of Eri: 2006
- Knight of Constantinople – York Council No. 133 GRC: 2006
- Affiliated Richmond Hill Council No.168 GRC: 2007 (Life Member)
- Affiliated Burlington Council No.70 GRC: 2007
- Coroneted Knight of the Royal Order of the Red Branch of Eri: 2007
- Order of the Bath – Grand Session AMD Canada: 2007 (Life Member)
- Ye Ancient Order of the Cork – Grand Session AMD Canada: 2007(Life Member)
- **Grand Tyler of Solomon** – Tylers of Solomon Council No. 212 GRC: 2008
- Elected an Honorary Life Member, Eastern Michigan Council No. 450 MI USA (Name Changed to **George C. Sellars Council No. 450** in 2014): 2008
- **Superintendent Degree** – Scarboro Willowdale Council No.170 GRC: 2009
- Served as Sovereign Master **Raymond C. Purslow Council No.170 GRC: 2009**
- Raised to Knight Commander: 2010
- Served as District Secretary (District 2): 2009/2010

- Elected Grand Junior Warden: 2010
- Coroneted Knight Grand Cross: 2010
- Served as Sovereign Master Richmond Hill Council No.168 GRC: 2011
- Elected Deputy Grand Master: 2011 – 2 year term.
- Appointed, Chairman “Time & Place” Committee: 2011/2012 & 2012/2013
- Chairman, Grand Executive Committee: 2012 & 2013
- Appointed Grand Representative to the Grand Council of USA near the Grand Council of Canada: 2013
- Installed and Served as **Most Venerable Sovereign Grand Master** of the Order: – 2013 (2 year term).
- Coroneted **Supreme Grand Cross**: 2013
- Elected an Honorary Life Member, Yellowhead Council No. 220 GRC: 2013
- Awarded **Knight Grand Cross**, Grand Council AMD of USA: 2014
- Founder and Charter Member, Golden Horseshoe Council No. 222 GRC: 2014
- Elected an Honorary Life Member, Raymond C. Purslow Council No.170: 2015
- **Excellent Master Degree** – Borealis Council UD (No. 223): 2015
- Charter Member, Atlantic Council UD (No. 225) GRC, St. Johns, NL: 2015
- During the term of Office instituted 4 New Councils (an increase of 21%) and increased the new applications by 80 (17%).
- Made an **Honorary Sovereign Grand Master** of the Grand Council “Europe” of the Allied Masonic Degrees of Romania: 2015
- Appointed, Chairman “Awards” Committee: 2015/2017
- Elected an Honorary Life Member, Atlantic Council UD, St. Johns, NL: 2016
- Made an **Honorary Past Sovereign Grand Master**, Grand Council of Allied – Masonic Degrees of USA: 2016
- Affiliated, York Council No. 133 GRC: 2016

### **ALLIED MASONIC DEGREES OF USA:**

- Member, Grand Master’s Council No. A, USA: 2008
- Order of the Bath, AMD Masonic Week: 2008 (Life Member)
- Ye Ancient Order of the Cork, AMD Masonic Week: 2008 (Life Member)
- Degree of Installed Sovereign Master, Masonic Week: 2009
- Knight Commander, Royal Order of the Red Branch of Eri, Masonic Week: 2009
- Degree of Installed Worthy Supreme Ruler, Masonic Week: 2010
- Degree of Installed Commander Noah, Masonic Week: 2010
- Appointed to the Officers Line (Tyler) – Grand Master’s Council No. A: 2010
- (Name Changed to **Grand Master’s Council**: 2010)
- Order of Knight of Constantinople – Eastern Michigan Council No. 450, MI: 2010
- Installed and Served as Sovereign Master, Grand Master’s Council,

USA: 2014

- Also the Supreme Ruler, Grand Master's Council, USA: 2014
- And Worshipful Commander Noah, Grand Master's Council, USA: 2014

**ANCIENT AND ACCEPTED SCOTTISH RITE:**

- Toronto Grand Lodge of Perfection, Grand Elect, Perfect and Sublime Mason, or Perfect Elu (14°): 2005 – (Life Member).
- Toronto Sovereign Chapter Rose Croix, Knight [Prince] Rose Croix (18°): 2005 - (Life Member).
- Moore Sovereign Consistory Hamilton, Sublime Prince of the Royal Secret (32°): 2006 – (Life Member).
- Member of the 17° Cast Since 2007
- Member, Oshawa Scottish Rite Club: 2012
- Founding Member, Toronto Valley Scottish Rite Research Society: 2012
- Member, Toronto Scottish Rite Club: 2013

**AAONMS SHRINE:**

- Fezzed a Noble, Rameses Shrine AAONMS: 2005
- Member, Scarborough Shrine Club: 2007
- Awarded "Shiner's Hospital for Children" charity medal of Honour: 2007
- Served as President, Scarborough Shrine Club 2009 & 2010

**THE ORDER OF THE SECRET MONITOR OR BROTHERHOOD OF DAVID AND JONATHAN OF CANADA:**

- Inducted into the Order, Toronto Conclave No.3 GRC: 2006
- Prince of the Order, Toronto Conclave No.3 GRC: 2006
- Founder and Charter Counsellor – Halton Conclave No.12 GRC: 2012
- Served as Supreme Ruler, Halton Conclave No.12 GRC: 2012/2013
- Commissioned as Supreme Ruler within the Order: 2012
- Appointed, Grand Register: 2013/2014
- Served as Supreme Ruler, Toronto Conclave No. 3 GRC: 2013/2014
- Elected, Grand Chaplain: 2014/2015
- Elected, Grand Guide: 2015/2017
- Appointed by the Grand Supreme Ruler to the ad-hoc steering committee to organize and make arrangements to bring the Ancient and Masonic Order of the Scarlet Cord to Canada: 2015
- Elected Vice President for the Grand Executive Committee: 2016

**ROYAL ORDER OF THE MASONIC KNIGHTS OF THE SCARLET CORD IN CANADA:**

- Founding member of the Scarlet Cord Consistory in Canada: 2016
- Appointed, first "*Primus of Ostiarii*" of the Maple Leaf Consistory (TI): 2016

**THE GRAND COLLEGE OF RITES OF THE USA:**

- Fellow of the Grand College of Rites: 2007 (Life Member)

**THE PHILALETHERS SOCIETY:**

- Elected, Life Member: 2007

**YORK RITE SOVEREIGN COLLEGE OF NORTH AMERICA:**

- Made a Companion Knight of York – Athelstan College No.41: 2008– (Life Member)
- A member of the Athelstan Nobility: 2009
- Dual Member, St. Clair River York Rite College No.151, MI: 2014
- Currently serving as Preceptor, St. Clair River York Rite College No.151, MI: 2016

**UNIVERSAL CRAFTSMEN COUNCIL OF ENGINEERS OF THE WORLD:**

- Initiated in Canada Council No.27: 2008
- Dual Member, Nihawk Council No.10 USA: 2010
- Served as Worthy Chief, Nihawk Council No.10 USA: 2012/2013
- Blacksmith Allegory, Truro, Nova Scotia: 2012
- Elected Grand Guard: 2012/2013
- Elected Grand Warden: 2013/2014
- Charter Member Champlain Council No.80, Vankleek Hill, ON: 2013
- Elected Grand Assistant Chief: 2014/2015
- Installed and Served as **Grand Worthy Chief** of the Order: 2015/2016
- Elected Honorary Life Member, Peoria Council No. 35 IL: 2015
- Elected Honorary Life Member, Ohio Council No. 15: 2015
- Elected Honorary Life Member, Cincinnati Council No. 69: 2016
- General Chairman of the 112th International Convention in Toronto: 2016
- Made a Member, Buckaroo's Club, Toronto: 2016
- Founder of the Grand Worthy Chief's Council: 2016
- Appointed to the Membership Committee: 2016

**THE COMMEMORATIVE ORDER OF ST. THOMAS OF ACON:**

- Admitted in York Chapel No.66: 2008
- Founding Member (Sub Marshal) Runnymede Chapel No.88: 2009
- Invested as Eminent Prior, Runnymede Chapel No.88: 2012
- Installed and served as Worthy Master, Runnymede Chapel No.88: 2013 & 2014
- Appointed, **Provincial Grand Door Keeper**: 2014
- Partake in a Pilgrimage to Canterbury Cathedral: 2014
- Currently serving as 4th Working Knight, Runnymede Chapel No.88

**KNIGHT MASONS OF THE USA:**

- Coroneted a Knight, Great Chief's Council No.0, USA: 2008 (Life Member)
- Affiliated, Fenian Council No.72, USA: 2008 (Dormant 2012)

- Elected, Honorary Member, Kentucky Knight Masons Council No.71: 2014
- Served as Excellent Chief of the Great Chief's Council No.0: 2015
- Awarded Knight Commander of Zerubbabel: 2016

**GRAND IMPERIAL CONCLAVE OF CANADA OF THE RED CROSS OF CONSTANTINE:**

- Installed a Knight Companion of the Red Cross of Constantine – Holy Land Conclave No.3: 2009
- Received the Appendant Orders, Holy Land Conclave No.3: 2010
- Recipient of the Caritas Jewel: 2010
- Affiliated Life Member, Avon Conclave No. 23: 2013
- Invested as Viceroy, Avon Conclave No. 23: 2015
- Installed as Most Puissant Sovereign, Avon Conclave No. 23: 2016

**THE WORSHIPFUL SOCIETY OF FREE MASONS, ROUGH MASONS, WALLERS, SLATERS, PAVERS, PLASTERERS AND BRICKLAYERS, KNOWN AS “THE OPERATIVES”:**

- Saint Lawrence Seaway Assemblage, Ottawa, Canada.
- Indentured Apprentice (I°): 2009
- Fellow of the Craft (II°): 2009
- Super Fellow, Fitter & Marker (III°): 2010
- Super Fellow, Setter Erector (IV°): 2011
- Intendent, Overseer, Super Intendent and Warden of the Craft of Free Mason (V°): 2012
- Passed Master (VI°): 2013
- Installed as Deputy Master Mason (Worshipful Master): 2016

**ROYAL ORDER OF THE MASONIC KNIGHTS OF THE SCARLET CORD IN THE BRITISH ISLES AND ITS DISTRICTS AND CONSISTORIES OVERSEAS:**

- Elected Ostiarius or Doorkeeper (Grade I) Masonic Week USA 2009
- Founding of Royal Order of the Masonic Knights of the Scarlet Cord of the United States of America and transfer of membership: Feb. 13, 2010
- Chosen Lector (Grade II) Masonic Week USA 2010
- Promoted Fellow or Healer & Exorcist (Grade III) Masonic Week USA 2010
- (Name of the Order Changed to Ancient and Masonic Order of the Scarlet Cord in the British Isles and its Districts and Consistories Overseas): 2010
- President's Ceremony (Chair Degree) – Masonic Week USA 2011
- Preferred Counselor (Grade IV) Masonic Week USA 2012

## **HOLY ROYAL ARCH KNIGHT TEMPLAR PRIESTS OR ORDER OF HOLY WISDOM: (UK)**

- Admitted a Knight Templar Priest – York Tabernacle No. 93: 2010 (Life Member)
- Received the Appendant Degrees – York Tabernacle No. 93: 2010
- (Name of the Order Changed to Holy Royal Arch Knight Templar Priests and Order of Holy Wisdom): 2014
- Currently serving as V Pillar

## **THE MASONIC ORDER OF ATHELSTAN IN ENGLAND, WALES AND ITS PROVINCES OVERSEAS:**

- Initiated, Provincial Grand Court of the USA: 2011
- Founding member, Susquehanna Court No 74, Allentown, PA: 2011
- Appointed Inner Guard, Susquehanna Court No 74 Allentown, PA: 2011

## **ORDER OF THE HIGH PRIESTHOOD OF ONTARIO:**

- Anointed, Consecrated and Set apart as High Priest-Abram Council No. 6: 2011
- Currently serving as Chaplain
- Charter Life Member (Master of Ceremony) – Brock Council UD: 2014
- Inducted as Vice President – Brock Council No. 08: 2016

## **Honorary Memberships:**

- Order of the High Priesthood of Michigan: 2011
- Order of the High Priesthood of Nova Scotia: 2012
- Order of the High Priesthood for the State of Minnesota: 2012
- Order of the High Priesthood of Illinois: 2012
- Manitoba Council, Order of the High Priesthood: 2014
- Order of the High Priesthood, Grand Chapter of Alberta: 2014
- Order of the High Priesthood of Saskatchewan: 2014
- Wisconsin Council, Order of the High Priesthood: 2014
- Kentucky Order of High Priesthood: 2014
- Order of High Priesthood, *British Columbia & Yukon*: 2014
- The Grand Council of Anointed High Priests in Virginia: 2014

## **GRAND LODGE OF MARK MASTER MASONS OF ENGLAND WALES AND ITS DISTRICTS AND LODGES OVERSEAS:**

- Advanced to Mark Master Mason, St. Paul's Lodge No. 131 UGLE: 2012
- Invested as Inner Guard: 2013

**THE GRAND CHAPTER OF THE SOVEREIGN ORDER OF KNIGHTS PRECEPTORS, USA:**

- Life Member, Sovereign Grand Preceptor's Chapter: 2012
- Appointed as **Sentinel** – Sovereign Grand Preceptor's Chapter: 2016

**GRAND COLLEGE OF AMERICA - HOLY ROYAL ARCH KNIGHT TEMPLAR PRIESTS:**

- Ordained a Knight Templar Priest, Emmaus Tabernacle No. XLVII (47): 2012
- Currently serving as Em. Second Pillar

**CONVENT GENERAL – KNIGHTS OF THE YORK CROSS OF HONOUR:**

- Dubbed a Sir Knight – Trent Priory No. 74: 2013 (Life Member)
- Dual Member, Manitoba Priory No. 69, Winnipeg, MB: 2015 (Life Member)
- Elected Herald, Manitoba Priory No. 69, Winnipeg, MB: 2016

**Honorary Memberships:**

- Honorary Member – Manitoba Priory No. 69, Winnipeg, MB: 2014
- Honorary Member – Ontario Priory No. 49, Sarnia, ON: 2014
- Honorary Member – Kentucky Priory No. 25, Louisville, KY: 2014
- Honorary Member – Northern Priory No. 84, Sudbury, ON: 2014

**BLACK CREEK PIONEER VILLAGE:**

- Volunteer Masonic Interpreter Since 2007

**THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL ASSOCIATION:**

- Gold Master Member: 2008
- Charter Life Member – George Washington Memorial Society: 2013

**MASONIC SERVICE ASSOCIATION OF NORTH AMERICA:**

- Subscribing Member Since 2005

**GLOBAL FRATERNAL NETWORK: (INTERNET LODGE)**

- Corresponding Member since 2009

**QUATUOR CORONATI CORRESPONDENCE CIRCLE:**

- Corresponding Member since 2012

**HIGH TWELVE INTERNATIONAL:**

- Charter Member, Maritime Masonic High Twelve Club No. 771: 2013

**GRAND ORDER OF THE SWORD OF BUNKER HILL:**

- Admitted to John J. Pershing Order No. 24, Peoria, IL: 2013 (Life Member)

**SUPREME FOREST OF TALL CEDARS OF LEBANON OF NORTH AMERICA:**

- Initiated, Central Illinois' Forest No.208, IL: 2013
- Sidonian Degree: UCCof E, Cornwall, ON: 2015

**THE MASONIC ORDER OF PILGRIM PRECEPTORS:**

- Reception of a Pilgrim, Mayflower Conclave, *USA: 2013*
- Advancement to Preceptor: 2013

**GROTTOES OF NORTH AMERICA M.O.V.P.E.R:**

- Made a Prophet, Noruh Grotto, Port Huron, MI: 2014

**SPECIAL AWARDS:**

- Awarded "Ritual York Romania" the highest Honour in York Rite Masonry in Romania: 2015

**The Honorable Order of Kentucky Colonels:**

- Commissioned by the Governor of the Commonwealth of the State of Kentucky as a Honorary Kentucky Colonel: 2010
- Awarded Medal of Distinction: 2016

**Fun Degrees:**

- Grand and Glorious Order of the Hillbilly Degree, Clan No. 46, Hogtowners: 2006
- Mandarin Degree, Hamilton Oriental Band, Georgetown, Ontario: 2007
- Over Elevated Entered Apprentice Mason: Ludificatio Lodge No. 0 E.M.A.T.T. AF& AM, USA: 2008
- Order of the Turtle – UCCof E, Peoria IL: 2012
- Order of the Old Saratoga, Williamsburg, Virginia: 2014
- Yellow Dog Degree – Sir Angus Kennel, St. Catharines, ON: 2015
- Sidonian Degree – UCCof E, Cornwall, ON: 2015
- Order of the Lotus, Lotus Club Lodge No.1, Minnesota: 2016
- Widows Degree – UCCof E, Toronto, ON: 2016

# Charles Dickens

Saturday, January 30, 2016  
Heritage Black Tie Banquet at the "The School"  
V.W.Bro. Terrance Sleightholm



Charles Dickens was born on February 7, 1812, the son of John and Elizabeth Dickens. John Dickens was a clerk in the Naval Pay Office. He had a poor head for finances, and in 1824 found himself imprisoned for debt. His wife and children, with the exception of Charles, who was put to work at Warren's Blacking Factory, joined him in the Marshalsea Prison in London. When the family finances were put at least partly to rights and his father was released, the twelve-year-old Dickens, already scarred psychologically by the experience, was further wounded by his

mother's insistence that he continue to work at the factory. His father, however, rescued him from that fate, and between 1824 and 1827 Dickens was a day pupil at a school in London. At fifteen, he found employment as an office boy at an attorney's, while he studied shorthand at night. His brief stint at the Blacking Factory haunted him all of his life — he spoke of it only to his wife and to his closest



friend, John Forster — but the dark secret became a source both of creative energy and of the preoccupation with the themes of alienation and betrayal which would emerge, most notably, in Dickens's novels *David Copperfield* and in *Great Expectations*.

In 1829 he became a free-lance reporter at Doctor's Commons Courts, and soon after he met and fell in love with Maria Beadnell, the daughter of a banker. By 1832 he had become a very successful shorthand reporter of Parliamentary debates in the House of Commons,

and began work as a reporter for a newspaper.  
<http://www.victorianweb.org/misc/usp.html>

In 1833 his relationship with Maria Beadnell ended, probably because her parents did not think him a good match (a not very flattering version of her would appear years later in *Little Dorrit*). In the same year his first published story appeared, and was followed, very shortly thereafter, by a number of other stories and sketches. In 1834, still a newspaper reporter, he adopted the soon to be famous pseudonym "Boz." His impecunious father (who was the original of Mr.

Micawber in *David Copperfield*, as Dickens's mother was the original for the querulous Mrs. Nickleby) was once again arrested for debt, and Charles, much to his chagrin, was forced to come to his aid. Later in his life both of his parents (and his brothers) were frequently after him for money. In 1835 he met and became engaged to Catherine Hogarth.

The first series of *Sketches by Boz* was published in 1836, and that same year Dickens was hired to write short texts to accompany a series of humorous sporting illustrations by Robert Seymour, a popular artist. Seymour committed suicide after the second number, however, and under these peculiar circumstances Dickens altered the initial conception of *The Pickwick Papers*, which became a novel (illustrated by Hablot K. Browne, "Phiz," whose association with Dickens would continue for many years). *The Pickwick Papers* continued in monthly parts through November 1837, and, to everyone's surprise, it became an enormous popular success. Dickens married Catherine Hogarth in 1836, while during the same year he became editor of *Bentley's Miscellany*, published the second series of *Sketches by Boz*, and met John Forster, who would become his closest friend and confidant as well as his first biographer.

After the success of *Pickwick*, Dickens embarked on a full-time career as a novelist, producing works of increasing complexity at an incredible rate, although he continued, as well, his journalistic and editorial activities. *Oliver Twist* was begun in 1837, and continued in monthly parts until April 1839. It was in 1837, too, that Catherine's younger sister Mary, whom Dickens idolized, died. She too would appear, in various guises, in Dickens's later fiction. A son, Charles, the first of ten children, was born in the same year.

Dickens finished *Nicholas Nickleby* in 1839, in which year Dickens resigned as editor of *Bentley's Miscellany*. The first number of *Master Humphrey's Clock* appeared in 1840, and *The Old Curiosity Shop*, begun in *Master Humphrey*, continued through February 1841, when Dickens commenced *Barnaby Rudge*, which continued through November of that year. In 1842 he embarked on a visit to Canada and the United States in which he advocated international copyright

(unscrupulous American publishers, in particular, were pirating his works) and the abolition of slavery. His *American Notes*, which created a furor in America (he commented unfavorably, for one thing, on the apparently universal — and, so far as Dickens was concerned, highly distasteful — American predilection for chewing tobacco and spitting the juice), appeared in October of that year. *Martin Chuzzlewit*, part of which was set in a not very flatteringly portrayal of America, was begun in 1843, and ran through July 1844. *A Christmas Carol*, the first of Dickens's enormously successful Christmas books — each, though they grew progressively darker, intended as “a whimsical sort of masque intended to awaken loving and forbearing thoughts” — appeared in December 1843.

In that same year, Dickens and his family toured Italy, Switzerland, and France, until 1847. Dickens returned to London to read *The Chimes* to his friends in December 1844, when the Christmas book was published, and then went back to Italy, not to return to England until July of 1845. 1845 also brought the debut of Dickens's amateur theatrical company, which would occupy a great deal of his time from then on. *The Cricket and the Hearth*, a third Christmas book, was published in December, and his *Pictures From Italy* appeared in 1846 in the “Daily News,” a paper which Dickens founded and of which, for a short time, he was the editor.

In 1847, in Switzerland, Dickens began *Dombey and Son*, which ran until April 1848. The *Battle of Life* appeared in December of that year.

In 1848 Dickens also wrote an autobiographical fragment, directed and acted in a number of amateur theatricals, and published what would be his last Christmas book, *The Haunted Man*, in December. 1849 saw the birth of *David Copperfield*, which would run through November 1850. In that year, too, Dickens founded and installed himself as editor of the weekly Household Words, which would be succeeded, in 1859, by *All the Year Round*, which he edited until his death. 1851 found him at work on *Bleak House*, which appeared monthly until 1853.

In 1853 he toured Italy with Augustus Egg and Wilkie Collins, and

gave, upon his return to England, the first of many public readings from his own works. *Hard Times* began to appear weekly in *Household Words* in 1854, and continued until August. Dickens's family spent the summer and the fall in Boulogne. In 1855 they arrived in Paris in October, and Dickens began *Little Dorrit*, which continued in monthly parts until June 1857. In 1856 Dickens and Wilkie Collins collaborated on a play, *The Frozen Deep*, and Dickens purchased Gad's Hill, an estate he had admired since childhood.

The Dickens family spent the summer of 1857 at a renovated Gad's Hill near Rochester, England. Hans Christian Anderson, whose fairy tales Dickens admired greatly, visited them there and quickly wore out his welcome. Dickens's theatrical company performed *The Frozen Deep* for the Queen, and when a young actress named Ellen Teran joined the cast in August, Dickens fell in love with her. In 1858, in London, Dickens undertook his first public readings for pay, and quarrelled with his old friend and rival, the great novelist Thackeray. More importantly, it was in that year that, after a long period of difficulties, he separated from his wife. They had been for many years "temperamentally unsuited" to each other. Dickens, charming and brilliant though he was, was also fundamentally insecure emotionally, and must have been extraordinarily difficult to live with.

In 1859 his London readings continued, and he began a new weekly, *All the Year Round*. The first instalment of *A Tale of Two Cities* appeared in the opening number, and the novel continued through November. By 1860, the Dickens family had taken up residence at Gad's Hill. Dickens, during a period of retrospection, burned many personal letters, and re-read his own *David Copperfield*, the most autobiographical of his novels, before beginning *Great Expectations*, which appeared weekly until August 1861.

1861 found Dickens embarking upon another series of public readings in London, readings which would continue through the next year. In 1863, he did public readings both in Paris and London, and reconciled with Thackeray just before the latter's death. *Our Mutual Friend* was begun in 1864, and appeared monthly until November 1865. Dickens was in poor health, due largely to consistent overwork.

In 1865, an incident occurred which disturbed Dickens greatly, both psychologically and physically: Dickens and Ellen Ternan, returning from a Paris holiday, were badly shaken up in a railway accident in which a number of people were injured.

1866 brought another series of public readings, this time in various locations in England and Scotland, and still more public readings, in England and Ireland, were undertaken in 1867. Dickens was now really unwell but carried on, compulsively, against his doctor's advice. Late in the year he embarked on an American reading tour, which continued into 1868. Dickens's health was worsening, but he took over still another physically and mentally exhausting task, editorial duties at *All the Year Round*.

During 1869, his readings continued, in England, Scotland, and Ireland, until at last he collapsed, showing symptoms of mild stroke. Further provincial readings were cancelled, but he began upon *The Mystery of Edwin Drood*.

Dickens's final public readings took place in London in 1870. He suffered another stroke on June 8 at Gad's Hill, after a full day's work on *Edwin Drood*, and died the next day. He was buried at Westminster Abbey on June 14, and the last episode of the unfinished *Mystery of Edwin Drood* appeared in September.



# Mariners and Masons of the Great Lakes

Saturday, March 12, 2016

Riverdale John Ross Robertson Lodge No. 494

W.Bro. William I. Willis

When I was a young boy one of my favourite times with my father was taking an early Saturday morning drive along the Toronto waterfront to look at the ships that were in port. We would try to guess where they had come from, which port would they be heading to next, what freight they would be filling their holds with. This was in the early '60s. The port was a busy place then with deep draft ocean-going ships or Salties coming up the Seaway to Toronto, and Lakers heading back across the lake to use the Welland canal to access the industrial ports of Lake Erie and beyond. Large saltwater ships were a recent addition to the ports of the Great Lakes. The St. Lawrence Seaway opened in 1959, allowing Salties to access Lake Ontario and beyond. Prior to that, access was restricted to small shallow draft ships using the old Lachine canal. This was not an easy nor quick transit, so most would not make the trip. To see huge saltwater ships was a thrill for ship watchers along the lakes. One morning while watching a Saltie unload at Pier 9, the Redpath Sugar pier, we were invited to go aboard and take a tour of the ship. What a thrill for a 6-year-old boy. I can still recall the incredible size of the cavernous hold. Two bulldozers pushing the raw sugar from the sides of the hold to the middle so the clam bucket could reach into the depths of the hold hour after hour. The long walk and climb up to the bridge, sitting in the captain's chair and being the centre of attention of the few crew members who were still on duty. I often think of that day. It would be nice to have a photo and some idea of the name of the ship we were on. What was its fate, where did it take its cargo and people? But as a boy the name of the ship was far less important than pretending to be the captain of it.

Thus started my lifetime affinity for ships, all ships, boats, ports,

docks, piers, unloading equipment. Anything marine will catch my eye and I have spent too many hours over the years marvelling at it all. I am not able to go to a port city without spending some time, studying the port. I have been particularly enamored with the Great Lakes as I have these on my doorstep and can visit many ports within a short drive. Most are quiet now, some quite derelict but they are still there, rusting, waiting for different economic times and new cargos that will never come.

It was when I saw the image of the schooner, *James G. Worts* on the web site of the Grand Lodge of Canada in the Province of Ontario with the following caption, that I decided to look for Masonic links to the ships of the Great Lakes and the Masons who sailed on them.

### **Great Lakes Schooner James G. Worts, 1885**

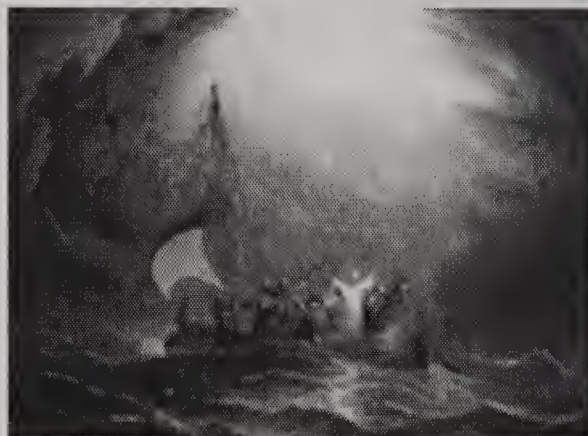
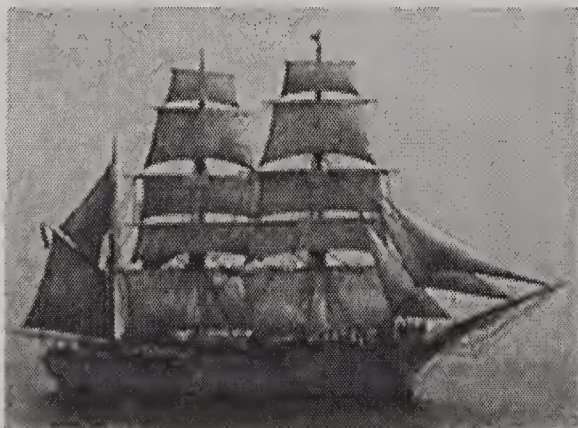
Freemasonry provided the foundation for an unofficial network of trusted personal and commercial contacts for ships' captains and merchants, thereby advancing trade and commerce. Sailing ships plying the Atlantic Ocean and the Great Lakes proudly showed their fraternal affiliations by flying Masonic banners or by painting Masonic symbols on the stern of the vessel. This schooner was named



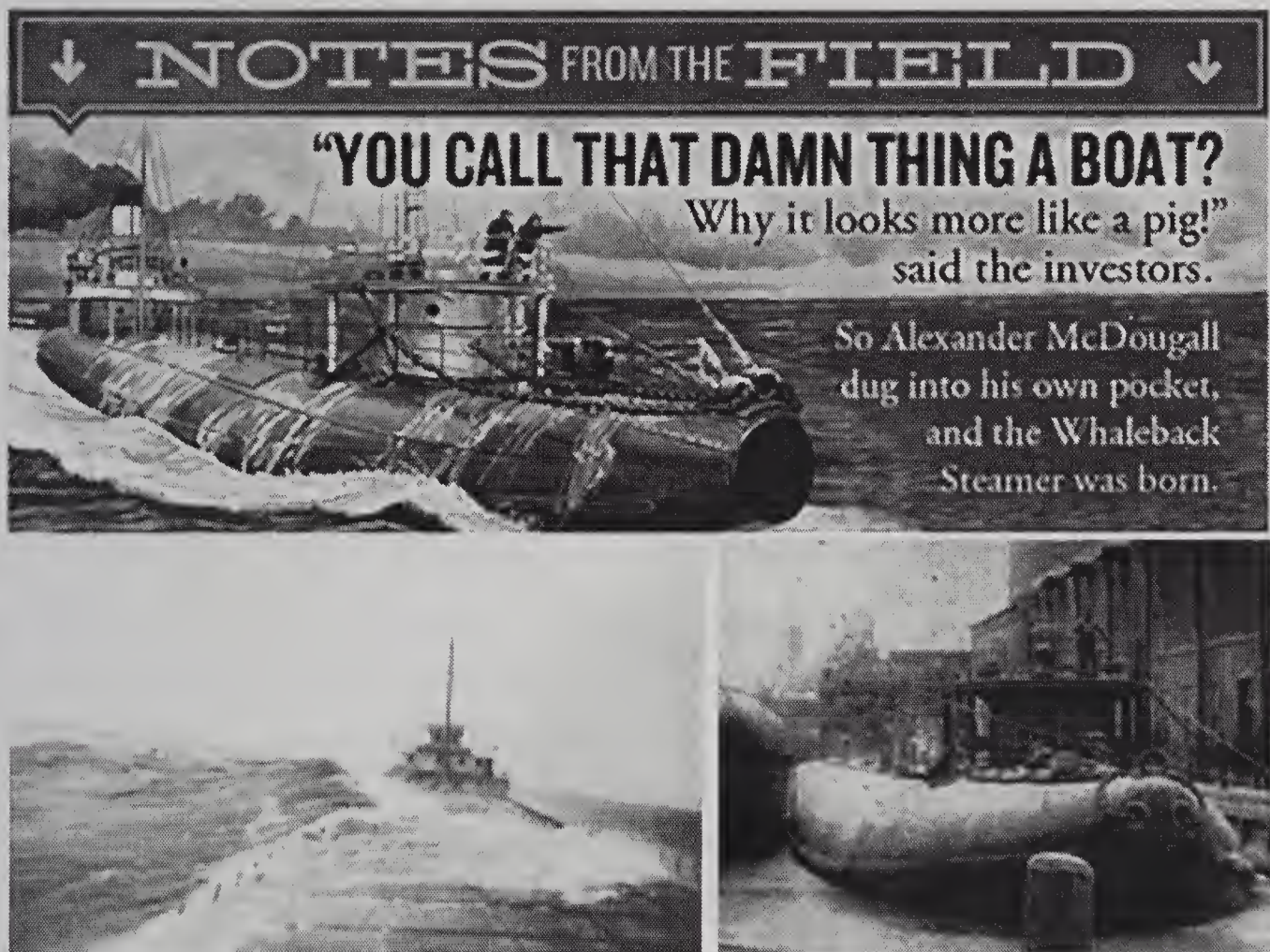
for a prominent Toronto businessman and Freemason. She was built at Mill Point Deseronto on Eastern Lake Ontario in 1874. Her owners, Gooderham and Worts, employed her to carry grain from Great Lakes ports to their distillery in Toronto. The photo shows her tied up at a dock along the Welland Canal in 1885 in Port Colborne with the square and compasses painted prominently on the stern.

My research has led me to several ships that carry names of interest to Masons. The ships were far easier to find than the sailors and Masons who named them. There are very good records kept around all of the Great Lakes of ships that have been officially registered. Great Lakes Historic organizations have tracked and preserved the memories of those ships very well. What seems to have been lost for the most part is the story of the Masons who served on these ships. There are episodic tales of Mariner Masons from lodges around the lakes, but few documented or preserved in any form that could be relied upon. I will continue to look for my Masonic brethren in the future and hope to be able to document their stories. So my report will focus on the ships of interest to Masons.

All types of ships have called at the Great Lakes ports. From Sailing Ships, Side Wheel Steamers to the modern and current day deep draft Ocean-going and 1000 foot long bulk carriers of the upper lakes. Two ship designs of interest to Masons would be the Bark and the Pig Boat. As you will recall from our Second Degree you are encouraged to “sail the bark of this life over the rough seas of passion”. A bark is a three-masted vessel with a very particular sail plan. I am sure the authors of our ritual were referencing the Bark of Peter when they wrote that section. However, it is difficult for me not to see a modern Bark. Interestingly, the words “embark and disembark” come from this type of ship.



The other Masonically interesting ship is the Pig Boat. This boat was the invention of genius Bro. Alexander McDougall, a Scottish Freemason who immigrated to Canada. His theory was rather than fight the waves and keep them off the ship, build the ship in a manner that would invite the waves to roll over them. In these photos you will note the shape and look of the bow. Thus, the name pig boat. History records that these ships were not the most comfortable to sail on as for days at sea the crews would be locked up below decks with little ventilation or comforts. Often the crews could also be referred to as “smelling like pigs” after a week or two at sea. Thus we have the “Pig Boats.”



There are several ships listed that carry Masonic names we will all recognize. The *Doric* and *Ionic* being two that were owned and operated by the Northern Navigation Company and later Canada Steamship Lines. These were working ships of the line. The better known ships for the line were the *Huronic*, *Hamonic* and the *Noronic*, all passenger ships operating through the Great Lakes in the early and mid-1900s. It is hard to imagine, but the age of passenger and cruise ships on the lakes that made travel between ports possible lasted well into the 1950s. In fact, cruising was a popular way for many to spend

summer holidays or for businessmen to travel from Buffalo, Erie, Detroit and Chicago on overnight sailings.

Today many of us book passage for a cruise to the Caribbean, Alaska, the Mediterranean. In the 1940s and 1950s passenger ships were common, and as important as any of their saltwater cousins are today. Cruise lines featured ports of call such as Chicago, Detroit, Buffalo and on special cruises through the Welland canal to the far off port of Toronto. Of these three ships, the Noronic is the most recognized and notorious.

This magnificent ship built expressly for passenger service on the Lakes in 1913 was making her special 1949 season-ending cruise. She docked in Toronto on the evening of September 16, 1949. There, late in the evening while the majority of her crew were enjoying the pleasures of the harbor, her passengers were asleep in their cabins. A fire broke out in a linen closet and spread quickly fore and aft, fuelled by the opulent highly polished and varnished wooden interior and decks. The fire spread so quickly, and the passageways were so narrow, they formed funnels to direct the acrid smoke and flame from deck to deck, trapping the passengers in their cabins. Unable to escape, the death toll rose to 119 souls with many more severely injured and burned. The hulk of the ship burned for several days and it took weeks to identify those who lost their lives on board. This disaster was the catalyst to new sailing rules and standards, that for all intents and purposes ended passenger services on the Lakes. Very few of the then current fleet could meet the new regulations. In fact, it is just recently, with new ships and technologies, that cruising on the Lakes is re-establishing itself after an absence of over 60 years.



In the interest of space, I must list the rest of the ships I was able to document that carry Masonic names. I can be reached at any time to discuss these ships with anyone who may have an interest in their complete history, and in seeing photographs of them along with their pedigree.

- *Boaz*, Schooner Built 1859
- *Masonic Gem*, Schooner Built 1867
- *Masonic*, Steam Yacht Built 1884
- *Knight Templar*, Schooner Built 1865.  
Builder G. Goble, Oswego Lodge 127, NY
- *Craftsman*, Bark Built 1873.
- *Fellowcraft*, Schooner built 1873
- Ships known to display the Square and Compass on their stern.
- *Stuart H. Dunn*, Schooner Built 1877
- *James G. Gooderham*, Schooner Built 1874

In this report I have mentioned that the Masons who owned, operated and sailed these ships have been very difficult to identify. One of the Masons I have been able to identify is Captain Robert Rowan McLeod, a Master Mason from Grand Haven Lodge No. 137. Captain McLeod was the captain of the car ferry *Marquette* and *Bessemer No 2*. Car ferries were common lake ships and as the name implies, they carried rail cars across most of the lower lakes. The *Marquette* and *Bessemer No 2* operated between Conneaut, Ohio and Port Stanley, Ontario, her regular crossings of Lake Erie taking approximately 5 hours. She carried coal cars to Port Stanley and lumber cars back to the markets in the U.S. On December 7th, 1909 she was late leaving port as the winds had picked up. A ship across the harbour had broken free and was blocking her from making her regular 7:00 am departure. At 10:43 am Captain McLeod was able to make steam and set sail. Shortly after her departure a massive winter storm roared down the length of Lake Erie. The winds were gale force, approaching hurricane speeds, and the temperature dropped from 40 degrees F to 10 degrees F in less than 24 hours.

Lake Erie, being the shallowest of the Great Lakes, builds tremendous seas very quickly and this day was no exception. The *Bessemer* was spotted off Port Stanley late in the afternoon of December 7th, but the approaches to Port Stanley harbour were much too dangerous to attempt in the vicious winds and seas. It is reported that she turned to head back to Conneaut and the safety of her home port. Her distinctive-sounding whistle was heard along the shoreline near Conneaut, looking for the leading lights to Conneaut harbour, in the early morning hours of December 8th. It is confirmed that the lights Captain McLeod needed to make safe harbour in Conneaut had been extinguished by the storm, leaving him little alternative other than turning back for Port Stanley. So it goes, a ship caught in a terrible storm seeking safety in any port. There are reports of people hearing her whistle, blowing distress signals very late in the day and into the evening of December 8th, along the Canadian side of Lake Erie. She was now well into her second full day of steaming back and forth in the troughs of a turbulent and unforgiving Lake Erie. This 350 foot ship carrying 200 tons of coal vanished with her crew on December 8th or 9th, leaving not a trace other than nine frozen bodies that were found in a lifeboat on December 11th. The ship has not been seen nor found to this day. As is often the case in Great Lakes wrecks, her people did come ashore in various locations. The body of Brother Captain Robert Rowan McLeod washed ashore some time well after the loss of his ship. He was found where the Niagara River starts its journey to Lake Ontario.



He was positively identified by the unique Square and Compass tattoo on his arm.

The *Marquette and Bessemer No 2* is considered to be one of the ghost ships of Lake Erie. Being lost and never found is cause enough for superstitious sailors and lake residents to feel that way. However, to add to the ghost ship feelings, her owners knowing how profitable the ship had been for them, immediately ordered her replacement. The new ship was identical in almost every way to the *Marquette and Bessemer No 2* and could not be distinguished from the original save for the addition of a handrail at the bridge wings and a much-needed stern gate. The replacement ship carried the same name *Marquette and Bessemer No 2*. Imagine those along the shores of Lake Erie on a foggy morning seeing the *Marquette and Bessemer No 2* coming into port and wondering if it could be the lost ship finally making port. One of the oddities I discovered in researching this paper is that most of the Canadian marine records prior to circa 1880 are stored in the archives of Britain somewhere in London. We were not a Country until 1867. It took several years for the new country to develop the infrastructure to keep accurate and complete records. So that portion of our history is difficult, if not impossible to access.

To conduct research in this area, I had the pleasure of visiting a number of Marine Museums. The most complete and comprehensive collection of Canadian Marine history is housed in Kingston, Ontario in the Canadian Marine Museum of the Great Lakes. The Museum's location in Kingston, Ontario is testament to the importance of that City to our early Marine History. It is located alongside the 1892 Kingston Dry Dock, a national historic site. Its collection of Canadian marine artifacts are housed in the original buildings that still have the mechanical mechanisms for operating the dry docks. It is a perfect setting. The Museum is one of the last Canadian Marine Museums dedicated to the history of marine commerce on all of the Great Lakes and not just the local lore. It is with some disappointment and distress I must report that the land the museum site occupied was sold by our Federal Government into private hands. The Museum has been closed with no plans made on what to do with the artifacts and records it houses. The management of the Museum has offered its collections to others, but this valuable, historic, necessary and complete clearing house of Canadian Great Lakes Marine history has been lost to developers in order to build lakefront condos, and to

supply the Federal Government with short-sighted profit. Now, most research into our Canadian Great Lakes Heritage will have to be performed using American resources. Our history is being lost, yet again.

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# Rosslyn Chapel

Saturday, May 14, 2016

Brougham Union Lodge No. 269.

R.W. Bro. David Neave

I would like to talk about the Collegiate Church of St. Matthew. Now most probably don't know it by this name, but I'm sure you know it by its more common name. Today it is an active Scottish Episcopal church. What it was in the past, and what it represents, I leave up to you to decide as that is not my goal. I am talking about Rosslyn Chapel.



Up until a few years ago, this is what you were greeted by. The building had been exposed to the elements for so long, that it took 10 years covered to dry out. I didn't think it rained in Scotland, but apparently it does, and to such an extent that the walls were saturated. Today, it is a beautiful example of medieval architecture that many have tried to explain.



The building is full of symbolism and exquisite carvings. From the Green Man to the famed Apprentice Pillar, many have attempted to explain the various symbols found within its walls. A common thought is that the chapel is tied to Freemasonry in some way. Many have thought that The Holy Grail or some other treasure is hidden in there. So where did the tie to freemasonry in general, and The Knights Templar in particular come from, and how true is it?

Work on the chapel began in 1446 and was personally overseen by Sir William St. Clair, the third and last St. Clair Prince of Orkney, and took nearly 40 years to build. The earliest accounts found date to around 1690, when Father Richard Augustine Hay, Canon of St. Genevieve in Paris, outlined the Sinclair family history from 1060 when Sir William Sinclair arrived from France. Fr. Hays' work was published in 1835, and consisted of several of what he called "charters or warrants".

Now, Fr. Hay never spoke of freemasonry or Knights Templar in his papers. Throughout history, many have used these charges, accompanied by a tertiary knowledge of Freemasonry to tie the Sinclair family and Rosslyn to our order.

The charges, referred to by Hay, were in fact letters that tie the family to the operative stonemasons of the time. The two letters are from 1601 and 1628 and in essence are begging the Sinclair family to be "Patrons and Protectors". Apparently, the stonemasons had long thought of the family in such a way, but the association had lapsed. What does Patrons and protectors mean? At the time of the letters, the stonemasons could not go to court to settle their legal issues due to their state of poverty. They were basically asking the family to be

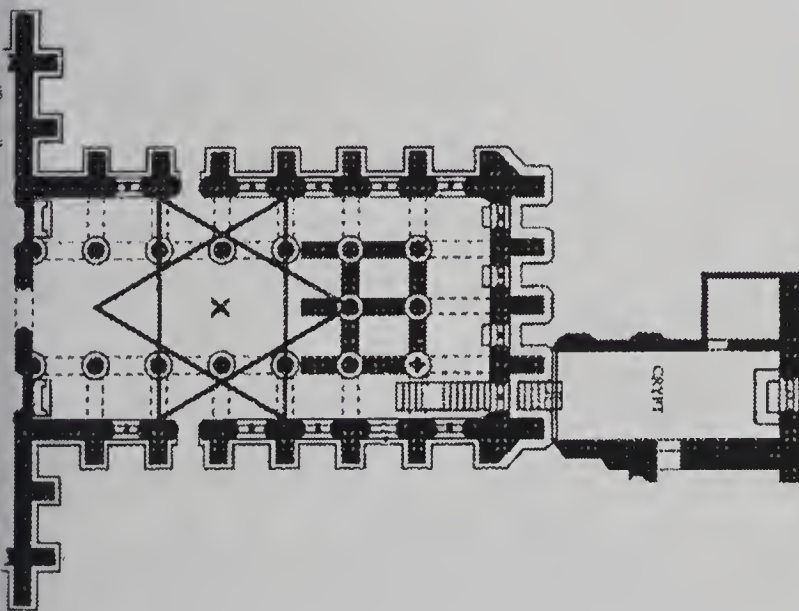
their judge, their arbitrator in internal disputes. He was although, never, described as a “Grand Master”.

Fr. Hay also refers to various builders and masons as coming from “other regions” and “foreign kingdoms”, with France as a good bet. Is this how the tie to the Templars began?

Common folklore tells us that many of the remaining Knights, after the dissolution of the order, fled to excommunicated Scotland. We also know that not far from Rosslyn chapel, in the village of Temple, stands still to this day the ruins of what was once the genuine headquarters of the Scottish Knights Templar. So already we start to see how some can and have made the jump to tie us together.

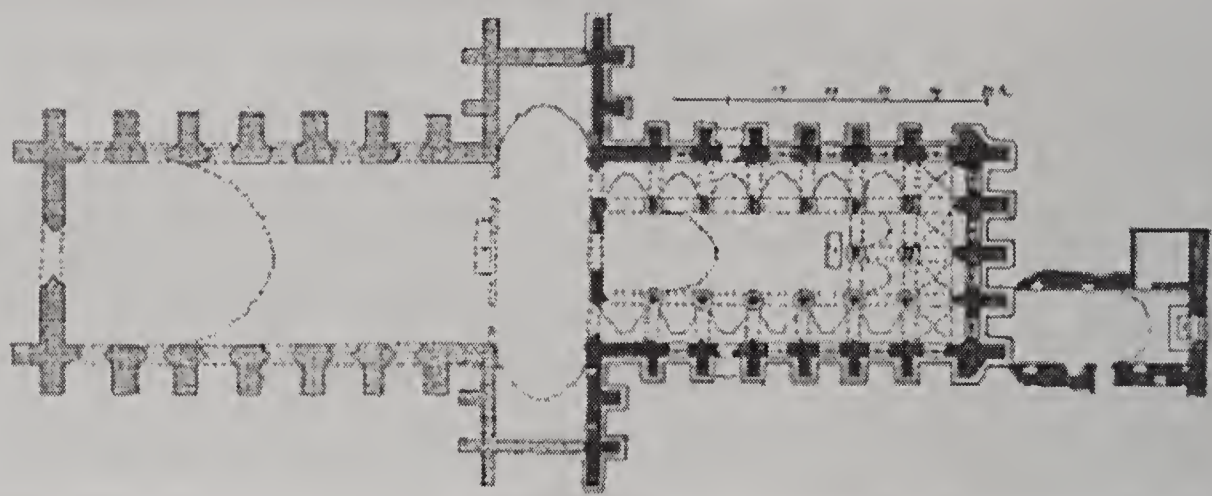


Contrary to popular belief, Sir William was not a Knight Templar or a Freemason. He actually testified against the knights at their trial in Edinburgh in 1309. There is no documented historical evidence for a medieval Knights Templar connection with Rosslyn Chapel itself. Now, a later William Sinclair became the first Grand Master of the Grand Lodge of Scotland.



Christopher Knight and Robert Lomas in their book “The Second Messiah” state “the west wall and the entire floor plan had been designed as a copy of the ruins of Herod’s Temple”.

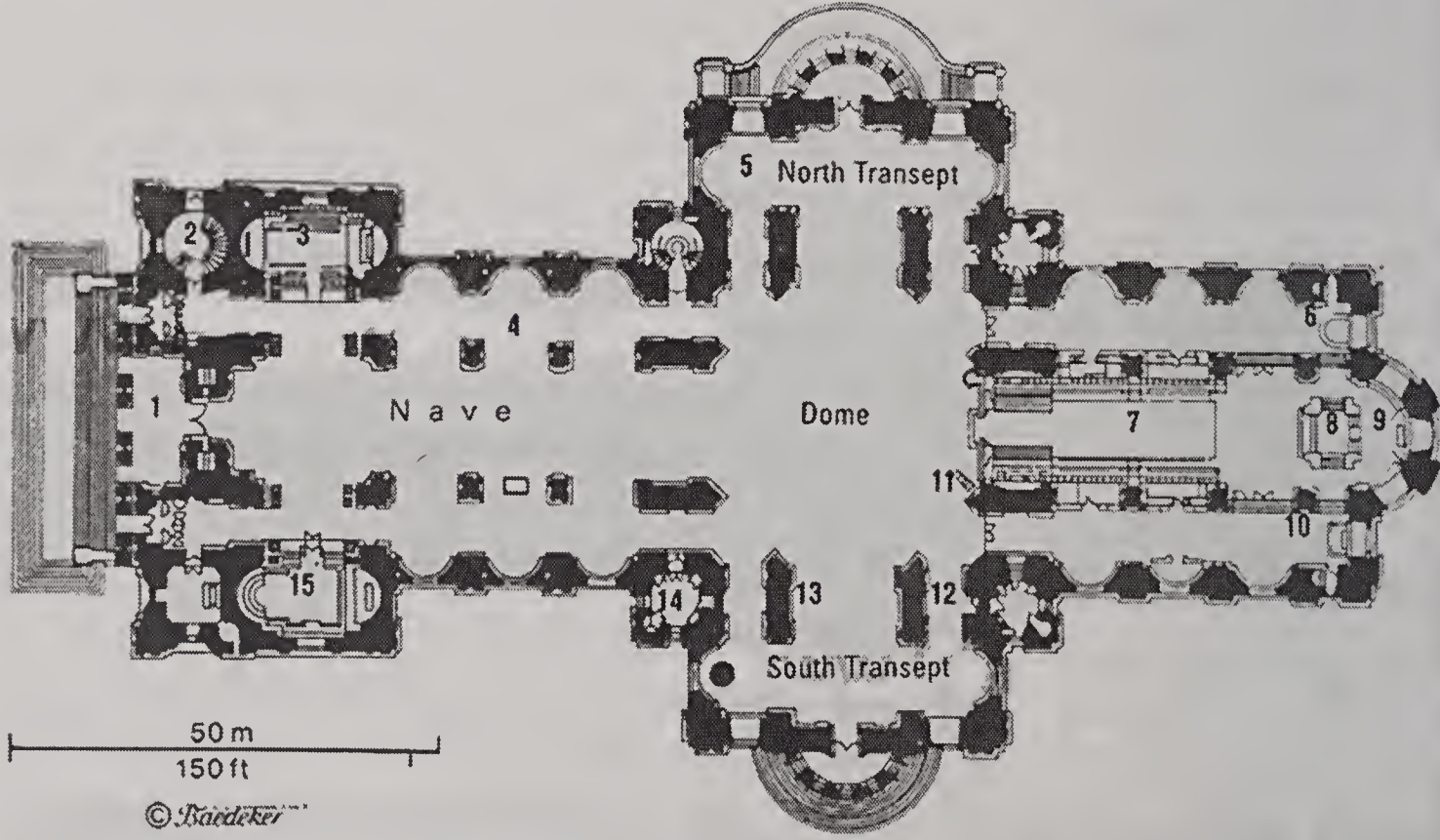
Inside there are 14 pillars, 12 of which are identical, and the two remaining are exqui-



site carvings. The two “odd” ones are situated in the Northeast and Southeast of the Temple and the authors refer to them as Boaz and Jachin. They state that the Holy Royal Arch degree discusses these 14 pillars. They also refer to the Triple Tau and the Star of David. They claim that William St Clair had inserted these clues and placed the means of decoding them within the HRA degree. Interesting though, is that the HRA degree did not come into existence till after 1740, 300 years after William built the temple.

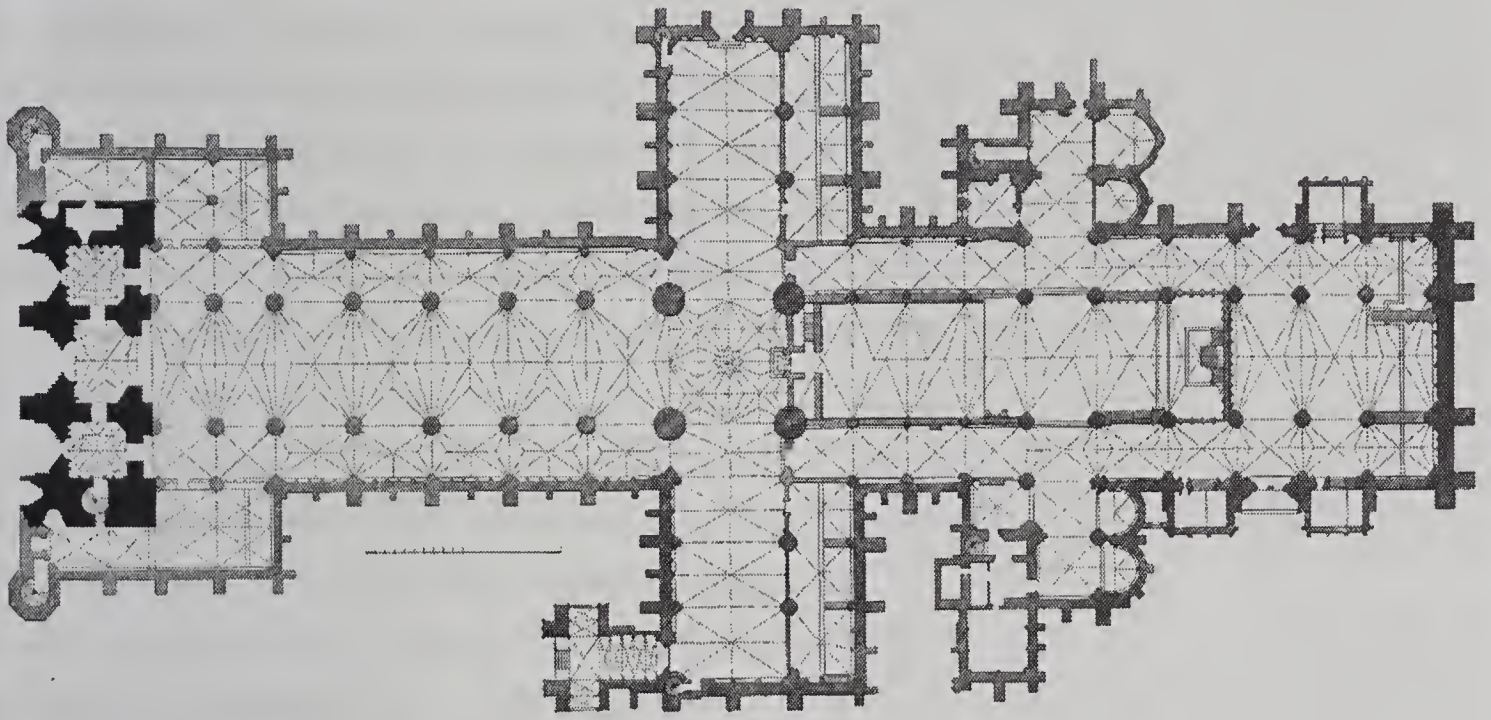
Funnily enough, when the excavation of the surrounding area took place, the foundation for a much larger cruciform structure was found. Here we see the famous St. Pauls Cathedral.

**St. Paul’s Cathedral**



- |                       |                            |                                            |
|-----------------------|----------------------------|--------------------------------------------|
| 1 West Doorway        | 6 Anglican Martyrs' Chapel | 11 Pulpit                                  |
| 2 All Souls Chapel    | 7 Choir                    | 12 Entrance to crypt                       |
| 3 St Dunstan's Chapel | 8 High Altar               | 13 Nelson Monument                         |
| 4 Wellington Monument | 9 American Memorial Chapel | 14 To Whispering Gallery, Library and Dome |
| 5 Font                | 10 Lady Chapel             | 15 Chapel of St Michael and St George      |

And this is Lincoln Cathedral in Lincolnshire (N/W of Nottingham)



LINCOLN



We see by these examples, that Rosslyn was built, or designed to be built as many other cathedrals of the time in Britain.

Knight and Lomas go on to say that there is nothing Christian about the church. I and many disagree. In his book "The Rosslyn Hoax" Robert Cooper, who by the way is the Curator of The Grand Lodge of Scotland library, talks about the origin of Rosslyn. He quotes the will of William St Clairs father in law as describing Rosslyn as a "college Kirk". He goes on to say quote "I gif and I lay till a priest sing perpetually for my saul in the said Collegd Kirk, 10 pounds of annual rent yearly." Basically he was willing a sum of money to a priest to pray for his soul. The act of praying for a family member's soul was one of the main driving forces behind the building of many family churches throughout Britain at the time.

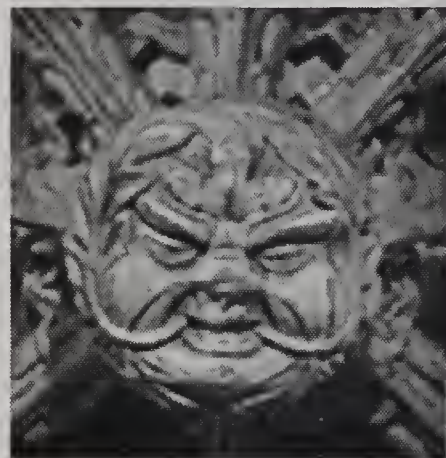
The Reformation had a devastating effect on religious sites in Scotland. Many Catholic churches, altars and furnishings were badly damaged or destroyed, and Rosslyn Chapel, too, fell into disuse. In 1650, Oliver Cromwell's troops attacked nearby Rosslyn Castle; in addition,



his troops also housed horses in the Chapel. Some believe this may have helped to save the chapel from further destruction, claiming that Cromwell was a Freemason, and that this may have been why he did not order the chapel destroyed. Yet there is no direct evidence that Cromwell was a Freemason, according to the Grand Lodge of England.

Let's move on to the interior of Rosslyn. The profusion of carved symbolism is extraordinary throughout the chapel, ranging from biblical allegory to pagan

symbolism. One of the best-known images is of the Green Man, of which there are at least 103 representations inside the chapel alone, with an additional number on the exterior and roof as well. Art historians have noted that Rosslyn Chapel has the greatest number of Green Man images of any medieval chapel in Europe.



Commonly portrayed as a head with profuse foliage growing from his mouth, the Green Man (and Lady) represents fertility, growth, and the fecundity of nature. The many faces of the Green Man range from joyful to downright impish.



Although many assume that the Green Man is mainly a "Celtic" motif, these carvings are also found in ancient eastern temples. To many religions and cultures they mean different things. They are not exclusively pagan. They can be seen as far back as the 1st or 2nd century in Rome. What is really interesting when discussing Rosslyn's Green Men is that they seem to age from East to West throughout the Temple.

Stunning in its exquisitely carved beauty, the famous Apprentice Pillar at Rosslyn is associated with much of the historical legacy of the chapel. Some have attempted to claim that the Apprentice pillar is hollow and may contain a “Grail” hidden within its pillar—specifically, a silver platter. Scans have been done of the pillar and no metal was detected; however, others speculate that the Grail hidden there is not made of metal. Some insist it may be a mummified head of Christ or a simple wooden chalice, yet there is no proof of these theories.

The Apprentice Pillar also has a special Masonic tale associated with it, as explained by the Earl of Rosslyn in the official chapel guidebook:

“The Master Mason, having received from the Founder the model of a pillar of exquisite workmanship and design, hesitated to carry it out until he had been to Rome . . . and seen the original. He went abroad and in his absence an apprentice . . . set to work and carried out the design as it now stands; a perfect marvel of workmanship. The Master Mason on his return, seeing the pillar completed, instead of being delighted at the success of his pupil, was so stung with envy that . . . with rage and passion . . . he struck [the apprentice] with his mallet, killed him on the spot.” Does this mean that Rosslyn



chapel is Masonic? Well, the same allegory has been used in relation to several other structures such as the cathedrals of Gloucester and

Lincoln, the bridge at Ratisbon in Germany and the Great Mosque at Damiette in Egypt to name a few. None of these other structures relate the allegory to Masonry. Also, the oldest Masonic rituals date to 1696 and the Master Mason degree is first referenced as being given on 25 March 1726.

What we see here appears to be the head of the apprentice, with a wound above his right eye. Masons will recognize this analogy. Research tells us that the gash was actually added after completion, as much as 250 years later

### What do you see here?

Knight and Lomas claim that this represents a Masonic initiation. The cable toe and hoodwink were introduced into our ritual during the 18th century. So how can you interpret this as Masonic when what you are stating as Masonic didn't exist?



Here we see a man holding a tablet. Is this the Devil tallying the souls of those which he has gathered? One could certainly make a case for it. To better understand this picture, let's look at biblical history.

After 1560, most people had access to protestant bibles. However, when Rosslyn was built, the bible in use was or was based on the Latin Vulgate. Exodus 34:29 in that book states:

“And when Moses came down from Mount Sinai, he held the two tablets of testimony, and he knew not that his face was horned from the conversation of the Lord.”



Here we see an angel carrying what appear to be palms. In Mathew 21 v:1-9, we learn of Christ's triumphant return into Jerusalem. In modern culture, this momentous occasion in the life of Christ is celebrated as "Palm Sunday", the sixth and last Sunday of lent.

Looking at these examples, I question how Knight and Lomas can claim there is nothing Christian about Rosslyn.

What we see here is the only script found in the Chapel.

*Forte est vinum fortior est rex fortiores sunt mulieres super omnia vincit veritas*

This translates to "Wine is strong, a king is stronger, Women are stronger still but truth conquers all."

This is taken from the book of Esdras, Chapters 3-4 and relates to the granting of Zerubbabel to lead the Jews to Jerusalem to rebuild the temple.



The HRA degree focuses on events once Zerubabel had returned to Jerusalem. The text is NOT in any degree though. Again, it seems that those who wish to tie Rosslyn to Freemasonry have made huge assumptions.



This is my favourite. What we see here, appears to be corn, or maize, a plant indigenous to North America. Theory tells us that Prince Henry Sinclair, the grandfather of the founder visited N.A. 100 years before Christopher Columbus, thereby discovering America. Well on behalf of all Scotland, Mr. Obama, we want our country back.



Well, the reality is that there is no conclusive proof as to when these carvings were made. However, we do know that carvings were added after the completing of the temple. The building was not made waterproof until sometime after 1484. St. Clair's son Oliver did not continue the work, but was content to simply provide the building with a roof.

Throughout the chapel, there are numerous angels which many have described as in “postures of ritual significance to freemasons?” We all remember our initiation, or the first time we sat as JD for an initiation, but I don’t recall ever being in this position?

If we agree that the chapel was built as a place of worship, then the proliferation of Angels makes sense. What is the official name of the chapel? The sign for St. Matthew is the winged man. Looks similar or could be mistaken for an angel. Since Matthew was said to have 12 legions of Angels, It makes sense then that the St. Clair family would commission so many to be placed in the chapel.



Why is this angel holding a heart? Is it to represent the Heart of Robert the Bruce as some suggest?

To Christians the heart signifies Christ’s love for all. Here we have a winged man or Angel delivering Christ’s love for all.

That’s my interpretation anyway.



And of course no Scottish institution would be complete without someone playing the bagpipes.

Here we see a wonderful carving of a man on a horse. This quite possibly is a representation of William 'the Seemly' St. Clair, the first of the St. Clairs to settle in Scotland. Theories abound as to the significance of the woman. William is said to have brought a portion of the True Cross or 'Holy Rood' to Scotland. We've all seen the DaVinci code. Is this 'Holy Rood' a descendant of Christ?



An alternative theory is that the figure holding a cross behind the knight may represent Queen Margaret whom William escorted from Hungary to marry Malcolm Canmore, King of Scotland, in 1070. I'll leave that up to you to decide.



Theories abound about what material treasures may be hidden at Rosslyn Chapel. In keeping with many medieval family chapels, the founder and a number of his descendants are buried in its vaults. Rumour has it that William and some males from his family are encased

in these vaults in their full military armour.

All of these wild speculations continue. The question remains: Will the vaults of Rosslyn Chapel ever be excavated? What is there and how is it tied to masonry? As it turns out, in order for excavation to occur, there is a lengthy legal process that would have to be undertaken. This process likely will dissuade any agency from attempting.

Over the years various churches, Guilds, the Templars, the Rosicrucians, and the Masons have all recognized something of their own traditions in the complex allegory presented by Rosslyn Chapel. Even Christopher Knight and Robert Lomas have intimated that Rosslyn is some Templar shrine. The novel and movie Da Vinci code were based on their theory that the bloodline of Christ can be traced to Rosslyn.

To be clear, there are NO explicitly Masonic symbols in Rosslyn. What I hope to have demonstrated, is that much of our allegory can be read into the building, if you want to see it. Much has been written over the years about this tiny chapel which has unfortunately largely detracted from the important architectural legacy of the chapel and the good work of the Sinclair family and Rosslyn Chapel Trust in preserving the building. This tiny chapel has received so much publicity thanks to the likes of Knight, Lomas and Brown. During tours of Rosslyn, you're told that prior to The DaVinci Code, they would get approximately 6000 visitors a year. Post DaVinci Code, that number balloons to just shy of 40000.

Is there an actual tie to The Knights Templar and our Craft? That is for you to decide. The romantic in me wants to believe that all our secrets are contained there. The reality is more likely, as with our craft, Rosslyn chapel means something different to everyone.



# Bicentennial Building Celebrations

Friday, June 24, 2016  
Niagara Lodge No. 2  
W. Bro. Gordon Bouchard

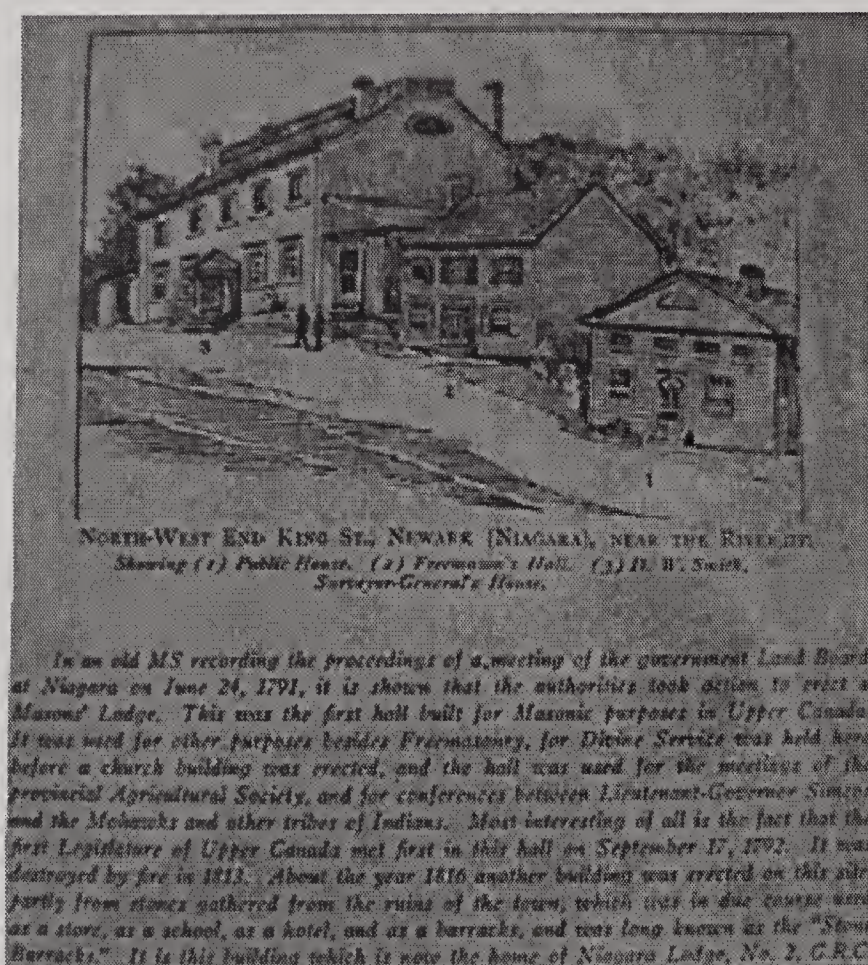
## 153 KING ST - RISING FROM THE ASHES

The Masonic lodge located at 153 King St. in present day Niagara on the Lake has a rich history dating back over 200 years.

When the first Provincial Grand Lodge was established it was this location that was used. As well as the first legislative assembly for Upper Canada under Lt. Governor John Graves Simcoe.

This site was used up to and including the outbreak

of war in June of 1812. During that time the lodge was meeting infrequently if at all. On May 25th 1813 the Americans started their bombardment of Fort George. This carried on for two days. Until a landing party of 4,000 American troops arrived in Newark (present day Niagara-on-the-Lake). During the American occupation the lodge ceased to meet. On December 10th, 1813 as supplies ran out and the American troops were given orders to retreat back to Fort Niagara they burned the town, including the buildings at 153 King St.



As the War continued the town slowly began to rebuild, mostly using stones and timber from the previous buildings. Around 1816, the current building at 153 King St. was completed using those same materials. According to local tradition the current building incorporated windows from Fort George. If you go into the attic there are massive beams with what appears to be scorch marks on some, lending further credence to the story.

153 King St was not built for a Masonic Lodge. In fact, the purpose of the building changed many times. It has been a general store, a school, a hotel and a barracks building where it earned its nickname as the Stone Barracks Building.



After the war Niagara Lodge meet in many different places, but settled around Simcoe and Queen St, where the Bank of Montreal stands today, until a fire destroyed that building around 1860.

After again moving to multiple sites for meetings, including the Angel Inn, the brethren moved into the current site. Soon after the Lodge purchased the building.

The building has had many different looks to it:



### **NIAGARA LODGE HAS COLORFUL HISTORY**

The Masonic Lodge at the corner of Prideaux and King Streets is reputed to have been the site of the first meeting place of the Masonic Order in Upper Canada.

The present building, also

known as the Stone Barracks, has served a number of varied and interesting uses through the years. It is reported as being a store, school, hotel, coffee house, ballroom and barracks. For nearly a century it has been the headquarters of the oldest Masonic Lodge in Canada, Niagara Lodge No. 2 A.F. & A.M.

In his history of the Niagara Lodge, J.L. Runnalls states that “Masons have met at, or in the vicinity of Niagara since 1773”. A plaque on the building bears the date 1792, the date that St. John’s Lodge of Friendship No. 2 was warranted by William Jarvis, Provincial Grand Master of Upper Canada.

Runnalls explains that a military lodge, No. 156, was stationed at Fort Niagara and civilians on the west side of the river were organized to complement this. He states early records indicate that this Lodge, met at various homes throughout the area.

Early records are dotted with names of settlers including the first master, Colonel John Butler. Others mentioned in Runnalls’ history include Ralfe Clench, James Secord, John Chrysler, Joseph Clement, Dr. Robert Kerr, Charles Field, Thos. Ingersol, Joseph Brown and James Cooper.

The Mason Lodge was constructed in 1816, largely from rubble of the burnt town. Evidence of this may be seen today at the south side near the east corner of the building as well as in the foundation.

The roof of the building has experienced structural changes and, as shown on our front page, it once had dormer windows to provide additional light to the second floor. Evidence suggests the entire floor was one room at that time.

The roof structure was changed again in 1880 after the property had been purchased by Freemasons. The roof has been replaced since that time with the pitch altered and the widow’s walk removed.

An old map indicates the present property known as “Lot 33” was the site of the first Freemasons’ Lodge, the meeting place for the citizens

of the community. It is also suggested the original building was the location of the first meeting of the government of Upper Canada. The first meeting of the Provincial Grand Lodge of Upper Canada was held there in 1795. The Land Board, Agricultural Society and council meetings of Indian bands were frequently convened on the site.

The present building was constructed by John Eaglesum. In 1830 it was used as a private school and later for a dancing academy. At one time it was a boarding house and it served as a barracks during the Rebellion of 1837 and the 1860 Fenian Raids.

In 1860 the Masonic Lodge leased the top floor of the building from William Little, a member of the lodge, who owned the building at that time. Lodge records indicate a payment of \$40 for one year's rent. Upon the death of William Little in 1875, the Freemasons were offered the property for the sum of \$500. The transfer was made on February 27, 1877.

The lower floor of the building has provided a source of revenue at various times, although the upper floor has remained a regular meeting place for Lodge members. The Orange Lodge and the Home Circle utilized the ground floor as temporary quarters and in 1919 it was used as a classroom.

Restoration Architect Peter Stokes recently completed a study of the building and notes the possibility of a large rectangular cooking fireplace with bake oven having once been part of the original structure. His report draws attention to the early mantelpiece on the south west chimney, a fine example of the first quarter of the 19th century.

Other original trim in the building which has survived the many changes include the chair rails and base boards as well as architraves to doors. The staircase leading to the basement is a fine example of the Victorian era and it is suggested this staircase may have been salvaged from the old Queen's Royal Hotel.

Although the building is a composite of architectural design, the victim of changes to accommodate a variety of activities, its historical significance is considerable. Lodge members have requested the

building be designated under the Ontario Heritage Act and are presently investigating the possibility of a restoration and preservation program.

Renovations are a constant with a historic building and the first major one was in 1911. The next was completed in 1981 as the Niagara Advance covered the story.

### **NIAGARA LODGE HOLDS OPEN HOUSE**

The oldest and most historic Masonic Lodge in Upper Canada will open its doors to the public April 26 for a tour and refreshments following a divine service at St. Marks Church.

Niagara Lodge No. 2 will host the District Divine Service with a full dress parade from the King Street Lodge to the Byron Street Church at 2.30 this Sunday. Over 200 members and their families are expected to attend with District Chaplain Hugh Maclean, former rector of St. Marks, returning to Niagara to conduct the service. Honoured guests will include Lord Mayor Wilbert Dick and the Grand Master of Ontario, N. Richard Richards who will read the lesson with Stan Welstead, district deputy also taking part in the service along with the present rector Rev. David Thomas. Following the service, visitors will have the opportunity to visit the completely renovated Lodge, the Bicentennial project for the members.

Many hours of work have gone into the historic building which traces its history back to 1816 when the building was constructed on the same lot as the original Lodge with stones from the ruins of the Town. Many of the timbers were salvaged from the burning of Niagara and the "Stone barracks" (as it was then known was used by the army up to 1840).

The limestone building became 'home' for Masonic Lodge No. 2 in 1860. Prior to that time was used as a hotel, school and dancing academy.

The first major renovation by the Masons was carried out in 1911 with the present changes started by the members in 1977. The Lodge members raised \$20,000 with volunteers devoting many hours of labour

with assistance from town craftsmen as the building received a major facelift. “We couldn’t have done it without their help,” a spokesman for the Masons told the Advance, paying tribute to the many hours of work by the volunteers. New oatmeal coloured drapes adorn the windows, with the Masonic colors of blue and gold dominating the rooms. A main floor kitchen, washrooms and cupboards have been added and the banquet room has been enlarged to hold up to 150 persons.

Chandeliers from the 1840 era are decorated with the masonic symbol and the main staircase has been stripped down to the original pine. During the renovations, the Masons found many valuable artefacts which will be added to the museum room on the second floor. Glass cases display many unusual items including a Mason’s apron, hand painted on silk dating to the early 1800’s. The main meeting room with two beautiful Victorian secretary desks (circa 1860) has been refurbished with new carpeting added around the border of the room.

A small library has been completely renovated by the members and a number of items of historic interest have been preserved under plexiglass. Included are a section of the original hand split lathe dating back to 1840 and hand painted Lodge symbols found when the wall was washed. Many of the books date back to the early 1800’s. As the basement area with its original foundation and fireplaces is renovated more and more treasures are turning up. A fresh coat of paint for the exterior of the building completed this ambitious project. Members of Niagara Lodge No. 2 are looking forward to the official opening this Sunday. In addition, in recent years we have updated wiring, replaced the roof with a metal roof and completed countless other odd jobs.

2016 marks the 200th anniversary of the building, but it also marks the 200th anniversary of a town rebuilding after the war. And as a community we come together to celebrate.

And on this day we dedicate a corner stone plaque in memory of Bro. Colin Duquemin, for his efforts along with many others that have

preserved the history of this building and lodge. As well, many other brethren have assisted with the renovations and upkeep of the building itself. As a lodge we will forever be grateful to those men.

Finally, I would like to personally thank those who have helped me with today's presentation. Bro. Duquemin, Bro. Noel Haines, R.W. Bro. Ray Borland, and all the members of Niagara No. 2. Thank you to all those who came out to be a part of our celebration. Here's to the next 200 years. Thank you very much.



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Deputy Grand Master.....	R.W. BRO. PAUL E. TODD
Grand Secretary.....	M. W. BRO. TERENCE SHAND
Grand Registrar.....	R.W. BRO. KEITH W. STILES

THE HERITAGE LODGE NO. 730  
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1981 Ronald E. Groshaw	2001 William C. Thompson
1982 George E. Zwicker †	2002 Donald A. Campbell
1983 Balfour LeGresley	2003 Carl M. Miller
1984 David C. Bradley	2004 John H. Hough
1985 C. Edwin Drew	2005 Ebrahim Washington
1986 Robert S. Throop †	2006 Victor Cormack
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1988 Edsel C. Steen †	2008 Michael S. Ikonomidis
1989 Edmund V. Ralph	2009 Brian S. Bond †
1990 Donald B. Kaufman	2010 Kenneth Fralick
1991 Wilfred T. Greenhough †	2011 Louie J. Lombardi
1992 Frank G. Dunn	2012 Charles H.M. Reid
1993 Stephen H. Malsels	2013 W. Douglas Mitchell
1994 David G. Fletcher	2014 David R. Mackey
1995 Kenneth L. Whiting	2015 Thomas W. Hogeboom
1996 Larry J. Hostine	2016 Prince D. Selvaraj
1997 George A. Napper	

† Deceased

# THE HERITAGE LODGE NO. 730

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Toronto West.....	R.W. Bro. Brian Hillyer
York.....	W. Bro. Steven Pickard

## OUR DEPARTED BRETHREN

**CONSTABLE, Wayne Herbert**  
[796] Life Member Waterdown, ON  
Rehoboam Lodge No. 65  
Passed to the Grand Lodge Above  
August 14, 2015

**DOUGLAS, Barry Allan**  
[259] St. Catharines, ON  
Myrtle Lodge NO.337  
Passed to the Grand Lodge Above  
October 21, 2014

**CHAMBERLAIN, Joseph Charles**  
[1188] Toronto, ON  
Riverdale – John Ross Robertson  
Lodge No. 494  
Passed to the Grand Lodge Above  
March 28, 2016

**INRIG, George Francis W.**  
[427] Picton, ON  
Faithful Brethren No. 77  
Passed to the Grand Lodge Above  
May 21, 2016

**THOMPSON, Donald Charles**  
[1120] Georgetown, ON  
University Lodge No.496  
Passed to the Grand Lodge Above  
September 9, 2016

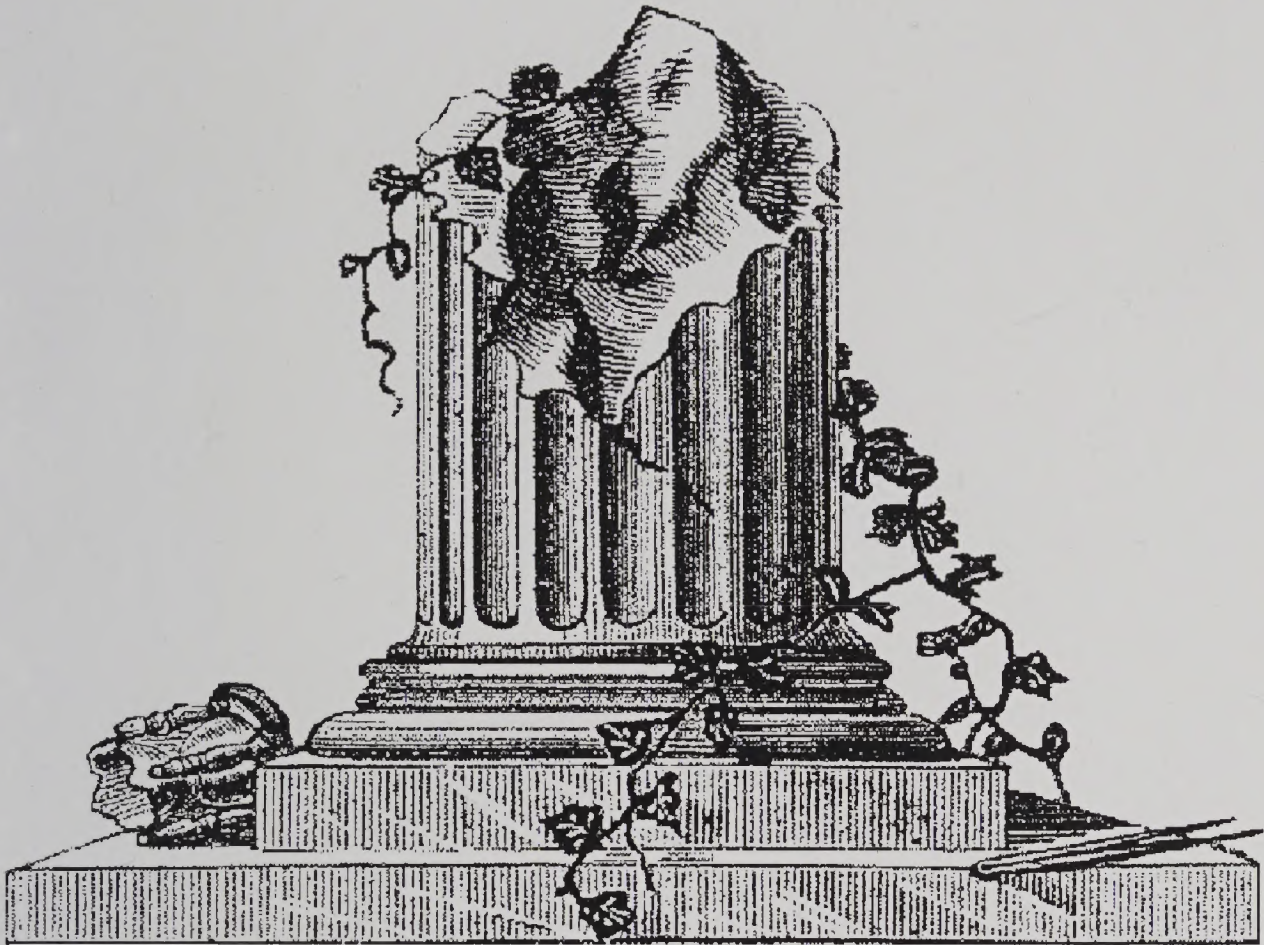
**ELLIS, Nick W.**  
[1260] Milton, ON  
St. Clair Lodge No. 135  
Passed to the Grand Lodge Above  
September 24, 2016

**MAVIN, Hilary Francis John**  
[292] Life Member Chatham, ON  
Wellington-Victory Lodge No.46  
Passed to the Grand Lodge Above  
January 16, 2016

**LAWER, John Vincent**  
[605] Life Member Toronto, ON  
Zetland Wilson No. 86  
Passed to the Grand Lodge Above  
March 29, 2016

**SANDISON, Donald Leon**  
[238] Brantford, ON  
Reba Lodge No. 515  
Passed to the Grand Lodge Above  
June 19, 2016

**We shall cherish their memory in our hearts.**



## HE WAS OUR FRIEND

*“His presence lingers on about the room.  
 His footsteps echo still upon the floor.  
 The brightness of his smiles dispels the gloom.  
 Though he has slipped away, and closed the door.  
 So biding here today I feel I know,  
 Which way his fading footsteps wend;  
 A little time, then the way I shall go.  
 The working tools have fallen from his grasp,  
 The journey ended for his weary feet,  
 Death holds his tired hand in gentle clasp;  
 His work is done; his temple is complete.”*





